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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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INDIVIDUAL SOVEREIGNTY.

WHAT KILLED THE PHALANSTERIES?

New-York, May 23, 1876.

EDITOR AMERICAN SOCIALIST:—I come to time rather late, owing to pressing duties in the unsocial world; but I should like to comment a little on your article in the 7th No. on "Individual Sovereignty," and upon the letter of Mr. Caulkins which called it out.

Although very wrong in some particulars, Mr. Caulkins is right in his main statement that "the Fourier Associationists upheld the doctrine of democratic majority sovereignty and not Individual Sovereignty." I myself never heard of "Individual Sovereignty" as a special technicality and a doctrine of Socialism till about 1852, years after most of the Fourier Associations had come and gone. On the contrary, I remember in my lectures on Fourier's system, from '42 to '45, one of the commonest of the objections I had to meet, coming principally from clergymen and church people, was: "Perfect the individual, and society will be all right;" I maintaining, in my then youth and greenness, that: "Provide suitable social conditions—provide the Phalanx, or home on a large scale, with attractive labor and material guaranties against want—and the individual will be all right."

In 1852, when Mr. S. P. Andrews, whom I had known hitherto as a Fourierist, first propounded to me the doctrine of Individual Sovereignty, I revolted at it. It seemed to me to be a total reversal and an upsetting of all I had previously thought and taught. I scouted it as the same old "perfect-the-individual" argument which I had so many times knocked down and riddled in my lectures, and as a strange new kink in Socialism that seemed to carry the individual away back into the isolated caves of the mountain and the desert. It was the first disturbance of my complacency in the belief that all Social Science is comprised in Fourier, and that outside the Phalanx which he constituted were only darkness and dogs. Out of respect for Mr. Andrews and his assurances, I entered upon the study of Josiah Warren; and, having once departed from the narrow creed of the sectarian in Socialism, which, without knowing it, I had grown to be, I did not stop with Warren; but finally took up Social Science as a whole, read all authors and systems, and began to observe for myself the facts and phenomena of social life. I recommend Mr. Caulkins to do the same, and then he will get beyond the danger and the injustice of speaking of the Individual Sovereignty of Warren as "in bad and broad contrast to the glorious Christian idea of universal brotherhood."

Now concerning the failure of the Fourier Associations permit me to say that the cause you assign—"lack of agreement"—is unfortunately too true. I know it is usual to attribute the general failure to bad location, malaria, fire, short crops, lack of means and especially debt, all of which were minor causes, and helped the final catastrophe in their degree, but which, on a better basis and with more wisdom, could have been surmounted in some of the Associations. For a long time I deluded myself and others with the idea that these were the real causes of the various failures, and that with abundant means most of the Associations might have succeeded; but a larger study of Social Science, a farther knowledge of bottom facts and principles, compared with my memory of just how these early attempts were organized and managed, and the kind of human material of which the associates, especially those who drifted to the top and became governors, were made, revealed to me that it was hardly possible that they could have succeeded. None but high and commanding leaders could have reduced such crowds to order, and such leaders they did not have. Unregimented and unguided as they were, the more means they had the more they would have squandered. There is great strength, indeed, in the bundle of sticks, but what if they are crooked sticks? These were so angular they could not possibly lie straight. No adjustment, "spoon fashion" or any other, could make them agree. Communal partisanship, overlegislation, quarreling in Boards of Control, debate in public meetings and general lack of unanimity, did the business for all the Fourier Associations with which I was acquainted; and I was a director in two, a resident in another, and a visitor in all those that started in Western New York. In the "Ontario Union," where I resided, I wrote a special lecture in the interests of peace. I called the Association together one evening, and delivered it as an effort to harmonize jarring factions. It had a good effect, for there was silence in that heaven for the space of a week, when contention broke out again, and all was over.

As a specimen of the trivialities with which the Board of Managers occupied themselves, I remember that one evening I needed a candle to complete a report which had been ordered by the Board for their own use and advantage at a session that same evening; but I could not get the candle without authority from the Board. I made requisition in writing, stating the purpose and the necessity, and earnestly requested early action on my petition. But actually, Sir, it gave rise to debate which came near defeating me; and it was not till after nine o'clock of that long winter evening that I got the candle—too late to finish the report for that evening.

The great need in all these Associations, as I now see it, was community of property and individuality of lead—as "T. C. E," in your 7th No. put it: "A born leader—an unmistakable chief of proven force, magnetism, integrity, wisdom, benevolence and religion, whom to trust and obey." Now those who have only skirted around the edges of "Individual Sovereignty," or got their ideas of it only from its opponents, will be surprised when I assure them that this individuality of lead and faithful subordination of the rest to the leader, is the one special, practical principle which I learned from Warren, Andrews, and their doctrine of the sovereignty of the individual. If the associations generally could have known that as a principle ten years earlier, and acted upon it, there might have been a chance for general success instead of general failure. Though, as I remember them, there was a great resident mass of selfish ignorant crudity, which possibly no chief, however wise or magnetic, could have molded to benevolent purposes or to the common good. The plenty-to-get and nothing-to-do idea with which so many people, on just as little investment of their own and as much of others as possible, went into the early associations, was not calculated to draw together the best timber on the planet for social experiments; and it may be that failure of these first ill-advised attempts was foreördained from the start.

Mr. Caulkins says: "Your ideas in relation to improving the physical constitution of man are excellent, and if carried into practical effect, with no violation of established moral laws, will be productive of immense good." I should like to ask him what he means by "established" and what by "moral laws?" because if he means no violation of the present marriage laws, which seem to be rather established, and which permit the practical ownership of the woman by the man, his proposition looks to me like a stultification in terms. We have had improvement of the physical constitution of man on that plan, all the way down from the first chimpanzee to the last wife-killer that was ever hung; and it don't seem to me to exhibit any particular novelty or improvement. I would'nt try to get a patent on it.

THERON C. LELAND.

ROBERT OWEN AND NEW LANARK.

I.

THE great name among English Socialists is Robert Owen. Unlike Fourier, the French reformer, who spent his life mainly in criticism and theoretic speculation, Mr. Owen first made a fortune as a cotton spinner, and then used a large part of it in incessant attempts to carry his plans into practice. Of these attempts the experiment at New Lanark, Scotland, was the most successful. In Sargant's Life of Owen we find the particulars of this enterprise given in such a manner that we can transfer the main features to our columns.

In order to understand what Owen designed to do, and what he accomplished, it is necessary to conceive of the atrocities of the English and Scotch factory system as it existed in the year 1800, when he became the manager and part owner of the cotton mills at New Lanark. The following paragraphs give a description of the moral and physical condition of the operatives employed at this establishment prior to Owen's occupancy:

"The manufactory at New Lanark was commenced by Sir Richard Arkwright and Mr. Dale in 1784, when cotton spinning was first introduced into Scotland. The advantage of water-power at the Falls of the Clyde, was the inducement to fix upon that site which was otherwise an undesirable one: the country around being uncultivated, the inhabitants few and poor, and the roads so bad as to effectually exclude tourists, if they had been disposed to visit the Falls. Hands had to be found to work in the mills: no easy task, because the long hours and the confinement were disgustful to the peasantry. Recourse was had to charitable establishments for a supply of children. As many as five hundred of these were ultimately working together, most of whom had been sent from Edinburgh. They were fed, clothed and educated, in a large house built for the purpose, and Mr. Dale's benevolence was taxed to secure the due performance of his contract. To obtain a supply of adult laborers, a village was built around the works, and the houses were let at a low rent; but the business was so unpopular that few except the bad, the unemployed, and the destitute, would settle there. Even of such ragged laborers the numbers were insufficient; and these when they had learned their trade and become valuable, were self-willed and insubordinate.

"The provision made for maintaining the children, was every thing that could be desired. The rooms were spacious, clean and well ventilated: the food was abundant and excellent; and the clothes neat and well chosen. Medical attendance was provided: there were competent teachers and careful superintendents. But there were serious drawbacks. The Pauper authorities insisted that the children, if sent at all, should be received as early as six years old. It was found, or thought necessary that these little creatures should work with the other people from six in the morning till seven in the evening; and it was only after this task was over that instruction began. The inevitable results followed; the poor children hated their slavery: many absconded: some were stunted and even dwarfed in stature. At thirteen to fifteen years old, when their apprenticeship expired, they commonly went off to Glasgow and Edinburgh, with no natural guardians, ignorant of the world beyond their village, and altogether admirably trained for swelling the mass of vice and misery in the towns. Owen entirely exonerates Mr. Dale from all blame in the matter; contending that the authorities ought to have deferred the apprenticeship of the children till

they were educated and fit for labor. But he says with justice: if such miseries followed under the best of masters, what must have been the result under the worst?

"The condition of the families who had immigrated to the village was very lamentable. The people lived almost without control, in habits of vice, idleness, poverty, debt and destitution. The brother of one of the managers habitually went out on a *spree*, when he left his business for weeks together, and was drunk the whole time. Thieving was general, and went to such a ruinous extent that Mr. Dale's property appeared to be treated on a regular communistic principle.

"Owen had now had ten years' experience in the management of factories: had struggled successfully through difficulties; and was warranted in feeling an entire reliance on his own powers of administration. He was resolved to carry out a thorough reform; and he considered the disordered colony with the same satisfaction, which animates the physician at the sight of a diseased patient whom he is confident of curing. He frankly told his intimate friends, that he was about to inaugurate a new system of management, on the principles of justice and kindness; and that he meant gradually to discontinue the use of punishment. They of course laughed at him; but in the long run he got the jest on his side."

For the first six years, Owen could make but little progress toward ameliorating the condition of his work-people, owing to their prejudice and non-appreciation of his efforts. But he immediately cut off the practice of recruiting the factory force from the children of the poor-houses, a system which condemned innocents of six years to unremitting, blighting toil. He also took measures for reducing the expenses of living at his village by introducing commodities of a better quality at the shops, and furnishing them to the operatives at cost prices. At length, by a most generous exhibition of liberality, in supporting his hands during a period of cotton dearth and enforced stoppage of work (occasioned by the American embargo in 1806), he so far won their confidence and enlisted their gratitude that he could thenceforth do with them as he would. He had adopted the dogma that men's characters are formed for them by the circumstances in which they grow up, and in accordance with this he attempted to apply a preventive to vice and error, by instituting infant schools which should take all the children of the village, and place them during the period of formation under such influences as he should select. The following is said of the management of his infant schools:

"The children were at first taken at two years old; but the parents, when their prejudices were overcome, begged to send them still earlier; and ultimately, the age was lowered to one year.

"Owen himself at first devoted much time to the carrying out of his new plan. The minister of the parish regarded the attempt as vain and useless: the master who had taught the previous school, who was under the minister's influence, looked with aversion, like an obstinate dominie, on the new-fangled proceedings. Owen unwillingly dismissed him, and looked round for a man who was patient with children, and of tractable temper. He found his treasure in a poor hand-weaver named James Buchanan, who appears to have owed part of his docility to the discipline of a shrewish wife. The man could scarcely read and write; but his gentleness and his love of children, made up for this defect. A young woman from the mills was employed as a nurse for the younger pupils.

"Owen himself tells us that he had won the hearts of all the children in New Lanark, and through the children the hearts of the parents; a statement I implictly believe. He was a man of a placid and gentle nature, whose true benevolence was never impugned even by his bitterest enemies. He had selected two superintendents whose hearts, as he believed, beat in unison with his own: and kindness was the basis of all the instructions he gave them. * * * * * *

"Owen was entirely free from the folly of wishing to produce prodigies of knowledge: his aim was to train the children to good habits, and not to cram their heads with facts; and this is the more creditable to him, because the danger of premature education was not then recognized, and the children of the middle classes were many of them being forced into precocity. In managing these little creatures, under six years old, amusement was to be the sole aim, with such instruction as they spontaneously chose to acquire. The ordinary means of exciting curiosity were resorted to: maps, paintings, flowers, were hung on the walls: and the teachers were incited to learn for themselves, that they might be able to answer the questions that were asked. No books were used: and Owen runs as usual into exaggeration, when he expresses a doubt whether in a rational state of society, children under ten years old would be taught to read. I have mentioned before as a cause of dissatisfaction on the part of the Quaker partners, that while books were excluded, music, dancing and military exercises, were sedulously taught.

"This was certainly an important experiment of Owen's; and the success of it seems to have rewarded his efforts. No part of his great establishment yielded him higher pleasure, and no part attracted more of the attention of other people. Among the frequent visitors at New Lanark were Mr. Brougham (Lord Brougham), Mr. John Smith the banker and M. P., and Mr. Henry Hase of the Bank of England. These gentlemen were so impressed with the order, intelligence and happiness of these young children, that they were desirous of adopting the system elsewhere: and with the co-operation of the Marquis of Lansdowne, Mr. Benjamin Smith, M. P., and perhaps the able James Mill, they tried the experiment."

While these things were going on with the children, a corresponding improvement seems to have been wrought in the moral and physical condition of the adults. Drunkenness and crime were diminished, and the population wore an increasing air of comfort and self-respect. At length, in 1813, Owen by a change of partnership, drew into association with himself in the ownership of the property, a company of philanthropists, who undertook to work the mills for a return of five per cent. interest on the capital invested, all the remaining profits being applied to the benefit of the operatives, or to general educational and philanthropic schemes. The amount of such surplus profit which the works produced at the time this partnership was formed, was $160,000 a year. The success of the enterprise and the good results observed at New Lanark, drew the attention of many eminent persons, and brought Mr. Owen into communication with the leading statesmen and some of the royal personages of the time. The Duke of Kent, the father of the present Queen of England, was a zealous supporter of Owen. Nicholas, the late Emperor of Russia, then crown prince, visited the cotton spinner's village and took an evident interest in his plans. Thousands of visitors annually inspected the place, and in some instances the results of their observations were reported in print. In another paper we will insert a part of the testimony thus rendered.

THE SOCIAL MOVEMENT OF THE ANCIENTS.

II.

EDITOR AMERICAN SOCIALIST:—In an introductory article on Communism in Ancient Greece and Rome, only the skeleton of that mighty movement was attempted. It would be richly worth my time and money to go again and devote another year to the investigation, as I am convinced that with what the archæologist has already exhumed, additional information which historians have neglected or thought unfit to give the world, might be found that would dignify the attempts the living generation are making to bring mankind out of competism with its concomitants of war and social and political inequality; and might be made to do more than our own practical experiments are doing to honor this movement with a classical solidity and grandeur. That the Communes called the *Eranoi* in Greece, the Grecian Archipelago, Asia Minor and Egypt, in the Greek tongue, and the Collegia, Sodalicia or Cœtus in the Roman, were the chief cause and originators of Christendom, I can, after mature reflection, entertain no doubt. Already faint glimpses of proof are extant that the principle or thesis of our modern Communism, *no excellence without unity in labor*, and that "endless toil of collecting good both by experiment and observation," which is now giving preponderance to Aristotle's philosophy over that of Plato, is significantly crowding Christianity out from the impractical, self-denying school of St. Jerome, back into its primeval Communism or non-competism, in the defense of which Jesus Christ, Nestor, and a thousand others have suffered. Among the most recently developed of these significant proofs, are the inscriptions which form the subject matter of these papers.

Fortunately for us, the ancient Communistical societies were in the habit not only of writing their minutes and preserving them in their own archives, in each State where they existed, but many of the great events were further inscribed either in alto, demi, or basso-relievo; and many times this was done on marble or good blue or sandstone, that have withstood all the erosions of time. In some places, as at Piræus, the ancient seaport of Athens, in the Isle of Santorin, in some parts of Asia Minor, and in Rome and its environs, the societies were very numerous. It is a well-known fact that in the period of the existence of these nations, ranging from about 360 years before Christ down to the destruction of the Alexandrian archives by Theophilus and St. Cyril, about A. D. 414, the laws against these poor people and their organizations, were almost whimsically severe. M. Renan says of the Roman Communes, that there was still less favor here given the disinherited classes than in other countries. During the Roman Republic, in the "*affair of the Bacchanales*" (an epithet which I shall explain in the course of these papers), 186 years before Christ, the policy of Rome on the subject of these associations had first been proclaimed. It was the nature of the Roman people to cleave to fraternizing organizations, and especially to those of a religious character. This kind of association however, was hateful to the patricians—the dispensers of the political power—who recognized the family and the State in actual force, as the correct social group, such was the narrowness of their conception of human life. These patricians in power took the minutest precautions against allowing the plebeians the scope of developing into a counter power. They had to be scrupulously authorized before they could become an Association—probably by charter. They could not appoint a permanent president or *magister sacrorum*. The number of their members had to be limited. The meanest restrictions were enacted against their accumulating too large a fund for their Commune. Similar peevishness continued against the disinherited classes during the existence of the Roman Empire. The archives of the law contained every imaginable provision for the repression of their growth. M. Renan further asserts that the Syrians gathered into these societies inoculating them with opinions which the patricians vainly sought to destroy. The *Revue Archéologique* says that there was a "contest of opinions between the Communes and the patricians," which is very natural; since the whole gist of the former was to do away with competism or the system of intermediary commission-men, which the patricians depended upon as a *principle*, for their very existence.

The Greek societies are known by inscriptions now in the Archæological Museum at Athens, to have had the following officers:

1. Three presiding officers—of both sexes: (*a*) the president (*Prostatēs*), male; and (*b*) the guardian in charge (*Proeranistria*), female. They had also (*c*) a President of Finance (*Archeranistēs*).

2. A Stewardess or housewife (*Tamia*).

3. A Manager or Trustee; of whom, doubtless each *Eranos* or Commune had more than one (*Epimelētai*). There are evidences that the functions of this important office were divided among the men and women of the Commune.

4. The Secretary or Scribe, who wrote the minutes for the archives (*Grammateus*).

5. Lawyers (*Sundikoi*), whose exclusive business was to watch and defend the Commune and its members, individually as well as collectively, against the persecutions of the outside competitive world which was always too prone to enforce some one of the many repressive and intolerant laws and measures above referred to, against them.

6. The manager of religious rites (*Hieropoios*).

7. Priest, one who attended to the religious ceremonies or rites (*Hierokēryx*).

A glance at ancient mythology will show that a great many isms, creeds, or denominations existed in hierarchical affairs; and that the power of each was nearly coequal so far as political and social status or respectability was concerned. All seem to have been shielded by the law of the land. So the Communes took refuge under the favors of religious discipline, and are known to have been obliged to do so to keep themselves reconciled to their persecutors. By these tactics and by the smartness of their own lawyers, who gave their time to the labor of love, they kept the hostile and restringent clauses of the law a "dead letter," in spite of the patricians and *optimates*. Now, right here, it is worthy of note, that M. Renan and others declare that there were radical "differences of opinion" on the part of the Communes all through these centuries. The truth is, that then, as now, their very existence was an organized and a dangerous antagonism, if not a revolutionary warfare against the competitive or monocratic state of things, that then, as now alas, fosters and tolerates the accursed dogma of individual sovereignty, and turns the shrewd individual with all his aptitudes for specialties and his propensities of arrogance, unbridled and loose, against

his weaker fellows who are superior in numbers but inferior in tact because unorganized.

We find that some of the *Eranoi* or Greek-speaking Communities worshiped, and even dedicated themselves to one god with its peculiar litany, some to another. Here is a translation from the very slab or "stone tablet" referred to in the command of the decree, which strangely enough, has survived all the ages since the beginning of the third century before Christ! On looking it over who shall doubt that this was a great and perhaps wealthy Community, in every way respectable? It was dedicated to the mythical god, Jupiter, and chronicles the fact clearer than the recusant historian could have done upon his papyrus, that it was an honorable and responsible body, and in no wise allied to the bawdy erotomania that inspired the bacchanalia of earlier origin and that formed the subject matter of Anacreon's dithyrambics, and the voluptuous bacchanalian ditties of Pindar. This translation is clipped verbatim from Mr. Henry Tompkin's pamphlet. For the original translation see *Revue Archéologique*, by M. Wescher:

"It has been proposed: Seeing that Menis, son of Munistheus, of Heraclea, is full of good will toward the thiasotes, and of zeal for the temple, that at present being treasurer, appointed under the archontate of ——— he has fulfilled that charge with zeal and honesty; that he has finished the portico and the front of the temple of Jupiter Lebraundos in a manner worthy of the god; that he has managed the common funds with honesty and justice, and that to all the thiasotes he has been irreproachable both before and after taking office as a treasurer; that he has not hesitated to add his own money toward the expenses of the temple, showing thus, in an evident manner the good will that he has for the thiasotes, and that he has exercised the sacerdotal office in a manner worthy of the god. For all these things the thiasotes have decreed to award a vote of thanks (eulogium) to Menis, son of Munistheus, of Heraclea; to crown him with a chaplet of foliage; to consecrate, in a part of the temple where it will be best seen, his likeness painted on a piece of wood, according to law, in order to show to all those who wish to prove their zeal toward the temple what honors they may obtain, each one, according to the good he may be able to do for the thiasotes; and to engrave this decree on a Stone tablet, and to place it in the temple of the god."

I have proved in my own mind that the Thiasoï whose members, the Thiasotai, paraded in the open streets, "dancing in honor of the gods," were identical with the secret *Eranoi* that met much oftener to enjoy their meals, convivials, discussions and social pleasures in common. *Eranoi* were much less known, though their purpose was far more significant. They met from two to four times a month to transact business and to discuss their "difference of opinion." It was here that the above-mentioned officers felt the responsibility of their functions. The treasurer was of so much importance that he was called a President of finance. Doubtless the male president (*Prostatēs*) was considered to out-rank the female president or *Proeranistria*, if indeed the aristocratic idea of ranks was permitted to enter the Commune. The number and importance of the offices would seem to resemble those of the Patrons of Husbandry, or Sovereigns of Industry, were it not for the necessary lawyers. C. Osborne Ward.

New-York, May 25, 1876.

"SOME EXPERIMENTS IN CO-OPERATION."

In the June number of *Scribner's Magazine*, Charles Barnard continues his discussion of coöperative experiments. After citing one or two instances of partial coöperation, he says "It has been tried many times, and in most instances has reduced the cost and improved the quality of the goods manufactured. Like all one-sided things, it has its times of disappointment and disaster. If the men employed on this basis receive reasonably good returns in the form of a bonus, all goes well; but let losses or dull times interfere with the bonus, and at once distrust is developed."

Mr. Barnard next mentions the case of the "Waltham Watch Company," of Waltham, Mass., as a happy illustration of what he calls "the less definite coöperation, where the proprietors of a factory or shop seek to win the good-will of their employès, by extending to them certain incidental advantages. They build houses, open reading-rooms, schools, and churches for the use of their workmen, and in various ways seek to benefit them. They seek for no immediate money returns for this, but look rather for their recompense to the spirit of coöperation which such favors may induce. . . . . It is the unexpressed coöperation between skilled labor and liberal-minded capital that has made the Waltham watch. Even the girl from the bench coöperates with the Company."

"Of the two larger divisions of coöperation, *distributive* and *productive*," says Mr. Barnard, "the latter has been the most successful." But as to the causes that have combined to prevent a more general imitation of this plan of coöperation—and the reasons why co-operation in this country shows more failures than successes, he explains:

"The difficulties that attend these experiments are threefold: first, *a want of capital;* secondly, *a want of business knowledge; and*, thirdly, *friction.* The want of capital results from the small percentage of savings that working-people commonly put aside. The want of business knowledge is the outcome of confinement at the bench at too early an age, or for too long a time. By friction, is meant that want of harmony which springs from ignorance, jealousy, and selfishness. None of these difficulties is an inherent or necessary defect of coöperation.

"The ideal copartnership consists of two partners, each of whom brings an equal share of capital, and speaking broadly, equal skill and knowledge of the business; with mutual respect, and a reasonable degree of forbearance, such a firm may work smoothly for a life-time. A firm of two or more, where all bring equal capital and unequal skill, may work without friction for many years, if each displays a conciliatory disposition. A firm, where one contributes all the capital and the other all the labor, skill, and knowledge, may survive a generation under favorable circumstances. A partnership where one contributes all the money and knowledge, and the other only labor, is more likely to end in misunderstanding and disagreement. Productive co-operation usually takes one of two forms: it is a combination of workers with such capital as they can command, or it is a union of workers with one or more lenders, who merely supply the capital. * * * *

"A house divided against itself cannot stand—much less a business house. Some years ago, a number of workmen in a certain trade thought it might be to their advantage to unite and open a coöperative factory in their own behalf. Being unusually steady and industrious men, they were enabled to collect a liberal sum as a fund with which to buy stock and machinery and to open a first-class shop. In the eyes of the trade generally, the experiment seemed sure to prove successful. It did prosper for awhile, and then it suddenly came to an end. Here, the cause of the failure was simply—friction. They could not agree among themselves; the house was divided against itself and it fell, and the ruins are sometimes pointed out as a warning against such experiments.

"A dozen or more men unite to start a coöperative shop for the manufacture of fish-hooks, or some other salable product. Each is a good workman, and each contributes alike to the capital. The shop must have a book-keeper, manager, and salesman, and they elect one of their number to one or all of these positions. If the manager happens to be a good business man, the shop prospers and all goes smoothly for awhile. Then some of the members become discontented. They work hard at the benches, and the manager sits in his comfortable office and writes (supposed to be easy work), or he walks about town, or receives callers. His hands are clean, and his clothes are unstained by the grime and burden of the shop. He is 'having a good time,' while they toil all the day long. The men at the benches want good dividends; the manager says they should have a contingent fund and more machinery. They say he has neglected their interest (and his own), been idle, etc., etc. He replies that trade is dull, competition keen, etc.; if they think they can manage the shop, let them try it. Forthwith, they turn him out and elect another. He had altogether too easy a position; they all wish to share the 'good places and light work.' At last, after a repetition of this process, the general distrust breaks out in open rupture, and the experiment is at an end."

He next takes up distributive coöperation, asserting that "it is the necessity of economy in staples that has given it its present impetus;" and then proceeds to give a brief outline of the company of flannel weavers of Rochdale, England, as types of the gigantic system of coöperative stores in Great Britain, who met every week to contribute each man his twopence, until at length with great pains they saved enough to buy a few sacks of flour and oatmeal. Amid the jeers and insults of their fellow-laborers, they opened their pitiful little store. One distributed the parcels and collected the cash paid down manfully on the spot. Many contributed their mites to the capital, and one attended to the business. But to-day, the coöperative stores of Great Britain count their numbers by the hundred thousand.

He thus describes the most common English method of coöperative stores:

"A number of people agree to start a store; they then procure a charter and form a limited liability joint-stock company. The shares, placed at a low figure (say one pound), are then offered to the general public. Any number of shares may be taken, up to (say) two hundred; but, to become a member, one must take at least five shares. The shares may be paid for in cash or by installments (say two shillings a month), and, if the installments are not regularly paid, fines are imposed. The money thus produced makes the capital of the store or company. If more capital is obtained than is needed by the store, it may be invested in other ways, or it may be reduced by re-purchasing some of the shares. To withdraw from the company, the shareholder gives notice, according to fixed rules, and in time gives up his shares and receives his money, together with such interest and profits as may be due. The profits of such a company, after paying expenses, may be devoted to increasing the capital or forming a contingent fund, or sustaining educational or other work for the benefit of the members (reading-rooms, libraries, lecture-rooms, etc.), or may be distributed among the shareholders as a bonus on the amount of their purchases at the company's store. Provision is also made for the transfer of the shares and their proper disposal at the death of a member. On joining such a coöperative company, the new member pays a small entrance fee, and receives a card with his name, residence, and number written upon it. An account-book is also given him, wherein is entered the number of his shares, his subscriptions, and the interest, bonuses, fines, etc., thus indicating from time to time his financial position in the company.

"The government of such a company is usually vested in a Board of Directors elected by all the members. This Board selects and fixes the pay of all the company's servants, and has general control of the business. The store is opened to all the members, and each purchases such goods as he wishes, and pays cash. Each time a purchase is made, a metal check, stamped with the amount of his purchase, is given, and at stated intervals each one returns these tin and bronze checks, and they are added up and returned to the store. The amount of his purchases is entered in his account-book, and upon this basis the member's share of the profits is adjusted. If his purchases have been large, his bonus is large. If he has neglected the store, and gone elsewhere for his purchases, the bonus is proportionally less. He may take this bonus on his purchases in cash, may allow it to form credit on future purchases, or he may let it remain in the treasury of the company till, joined to other bonuses, it makes enough to entitle him to a new share. The capital to which all have contributed also draws interest, though usually at a very low rate; when due, this interest may be withdrawn in cash or goods, or it may be suffered to remain as installments for the purchase of another share."

He enumerates several other methods of coöperative association, and says they present every variety of combination, but that in all these methods, "whether the method be simple or complex, whether the stores, mills, and shops are managed by one man or a committee, the objects generally sought have been threefold: first, to sell the goods at a reduced price; secondly, to procure a superior quality of goods; and lastly, to make a profit out of the transactions."

The many attempts at distributive coöperation in this country, have for the most part been failures; and Mr. Barnard thinks the causes may be found "in a want of good methods, in a misunderstanding of the objects sought, and in our usual American impatience at results."

DECAY OF SHAKER INSTITUTIONS.

Letter from Editor G. A. Lomas of the Shakers, Replying to W. D. Howells's Article in the June Atlantic.

To the Editor of the Albany Morning Express:—Your kindly hint, that Elder Evans or myself should reply to the excerpt made by the Express from W. D. Howells's article in the *Atlantic* for June, is responsible for this response. The point, which you well knew would grate most keenly on our feelings—"the unkindest cut of all"—was the one making allusion to "the decay of numbers, which the Shakers confess with so great regret, etc." Instead of having any denial to make of this assertion, we acknowledge the point well taken. It is a truth, that can do us no possible good to deny, that we are not more than half as numerous as we have been in some times past. Nor will we dispute with any that we deeply regret the fact; nor that the decadence which has obtained has been the cause of much discomfiture to the faithful, and of deep discouragement, to which very many weak and faithless minds have succumbed. If Shakerism is dependent upon a steady increase of numbers, it was a decided failure many years ago. But its principles are just as correct to-day, with its 2,500 adherents, as when 5,000 believed, or as when more or less shall embrace their practice. Being dependent upon those outside our institutions for our increase—upon those who have consciences in their souls, and sufficient stamina of both soul and body to obey their consciences—we are numerically small, and who is to blame? As Howells says: "I cannot think of one's being a Shaker on any other terms except, of course, a sincere conviction." And he is correct. But the vast majority who have applied for admission and trial, have been those whose conviction is summed up in those seven noted principles, "five loaves, and two fishes!" The regeneration or new creation which we teach of, decidedly requires that men and women should be made right the first time—before they come to our practice. While even the most successful and best of us find that we were made none too well to adopt Shaker principles easily, more than ninety-nine in every hundred that we have labored and sweat over, were those whom we have almost thought even God Almighty would have given up in despair! Like unto a great draught of fishes, a thousand to one have been lampreys; that, unfit for use in our temple, were thrown back into the sea, "whose waters cast up mire and dirt." And we admit the outlook still dubious; for only as fast as you worldly-minded people come to be sufficiently self-denying and spiritual, will Shakerism enjoy flourishing members. And if we as Shakers, become extinct, the barometrical height of spirituality in the *outre terre* will know no significance whatever, and "the salt" will all be gone! Now, gentlemen, let it be understood that our institu-

tions are made for our better convenience in being Christians; while we are not made for our institutions. When God questions us and others, He will not ask whether we came from this or that institution; whether we were Shakers, Quakers, Methodists, Catholics, Mohammedans, etc., etc., but He will ask us, What kind of lives have you lived?" and "How nearly do they accord with the best known principles of active, practical Cristianity?" Our names and institutions are man-made; and if these or other appendages assist us in being better men or women, God be praised; but in religion, nothing is worthy of our special attention but the practical in Christ, regardless of sectarian terms. We close by saying that Howells's article is good, too good, as it gives a luster that we, as a people, are not worthy of, and some of which might be dispelled by active associations; but he appears honest, "almost persuaded," and worthy of thanks from us and all interested. I am, etc., G. A. Lomas.

Shakers, Watervliet, May 16th.

AMERICAN SOCIALIST.

THURSDAY, JUNE 1, 1876.

In pursuance of the object with which we undertook the publication of the American Socialist, and which we keep constantly before us, we have commissioned our Associate Editor, Mr. William A. Hinds, to make a tour among the Communities of this country, and to report through our columns what he sees and hears. We venture to hope that his visits will have some effect in promoting unity and concert of action between the different societies. Mr. Hinds will undoubtedly write letters which will interest all Socialists. The first letter we have received from him will be found in another column of the present number. Mr. Hepworth Dixon, Mr. Nordhoff and others, have written about these Communities, and written well; but it remains for one bred in a Community and thoroughly conversant with its customs and opinions to describe other Communities. Such an one will undoubtedly see much that others have not seen, or, seeing, could not understand. Mr. Hinds has had his education and training in the Oneida Community from early youth. Our readers may rest assured that it is our purpose to constantly add to the interest of the American Socialist, by publishing Socialistic information which can only be obtained by such enterprises as this which Mr. Hinds has undertaken.

In addition to his mission among the various Communities, Mr. Hinds will be prepared to address societies, church congregations, or any assemblies of people interested in Socialism who desire to listen to an educated Communist. There is a great difference of opinion as to the amount of interest felt at the present time in the cause of Socialism in this country. Some say a Socialistic "tidal wave" is coming upon us; others say they don't see the evidence of it, and don't believe it. Perhaps we can get at the fact. Those assemblies, societies, congregations, or neighborhoods which are interested in new forms of society, and would like to have Mr. Hinds lecture to them, can address the American Socialist in regard to it, and, so far as practicable, we will make the necessary arrangements.

In this connection we will ask another question bearing on the disputed tidal wave. H. H. S., the graceful author of the "Wallingford Letters" which we have published, has written the early history of the Oneida Community, telling the story of its origin, and giving all its foundation facts and experiences. This story has never yet been published. As a history it will show what has been done and what can be done in Communism. How many would like to have us publish it in the American Socialist?

In our article on finance in No. 6, we did not, as several of our correspondents infer, close the columns of the Socialist to the discussion of questions of currency, interest, etc., but intimated that we did not intend to make the paper a vehicle of the thousand-and-one schemes for arranging the national finances with which the country is flooded, which really have no bearing on Socialism, and which are, in our view, almost wholly inadequate and foolish. But these schemes take rise in a wide-spread discontent with the present state of things which is in a measure justifiable. The remedy of existing evils in the financial world, through Socialism, comes within our aim and will receive our attention. A correspondent in another column criticises our remark that "to depress interest below its market value, and put money freely into the hands of the people is the surest way to produce extravagance and ultimate financial ruin." We will not argue with our correspondent, but simply point out that he is talking about one thing while we are talking about another. He inveighs against the principle of interest as a device whereby the rich live on the labor of the poor, a moral wrong. Now we partly agree with him that interest like most other features of the competitive system, causes and perpetuates an unequal distribution of results of labor. But we do not regard it as a device gotten up and maintained by the rich. It is an inevitable result of a free struggle for wealth between persons of all degrees of intellectual strength. It is a bargain between lender and borrower, in which each seeks his own gain, and the maintainance of the system depends just as much on the borrower as on the lender, while the rate of interest is almost universally, in free countries, a measure, not of the rapacity of the capitalist, but of the recklessness of the borrower. There is much maudlin sympathy among currency theorists for the "debtor class," as if a man who had borrowed money perhaps to further some selfish speculation, had peculiar claims on our regard. We think this class is responsible for most of the disasters which from time to time overtake the financial world.

Interest then being the result of free competition, is an integral part of the competitive system, and its abolition can only be profitably attempted in conjunction with such fundamental changes in the relations of men as will amount to Communism. When such a change comes about, we expect to see interest disappear. But with the change will come other safeguards against the extravagance of the unthinking class who are now kept in check by high rates of interest.

But the proposition of the scheme we criticised when we made the above remark on interest, looked not to the abolition of the borrowing and lending of money, which alone will do away with interest, but contemplated an immense increase of such transactions by making the government the universal lender at a rate of interest lower than that exacted by free competition, while the people were to use the money through the loosely responsible agencies of municipalities and boards of education. We repeat, we cannot imagine a device better calculated to lead to extravagance and ultimate financial ruin.

On the question of extravagance our correspondent simply opposes to our dogmatism his own. Ours is founded on the experience of the Oneida Community, which we believe epitomizes that of the nation. The seasons of prosperity to which our correspondent alludes were undoubtedly seasons when more wealth was consumed or rendered inactive than was produced, and so long as we remember our arithmetic we must conclude that this process always terminates disastrously. Contraction of the currency may have accelerated the inevitable issue, but a time would come when it could not be averted with even a stationary currency. And if, giving way before the pressure, a nation should resort to inflation and thereby prolong the period of fictitious prosperity, history is not without examples of its still inevitable downfall.

There is really some probability that our methods of celebrating the Fourth of July will be improved by substituting some more civilized exercises for the exploding of gunpowder. The proposal has been made to have each of the several counties and towns of the United States appoint a chronicler who shall prepare a historical sketch of his town or county and read it to the assembled people on the Fourth of July, in lieu of the customary patriotic harangues. This proposal passed Congress in March in the form of a joint resolution, and the President now proclaims and advises it. The plan, if carried out, will certainly be more creditable to the intelligence of our people than the old custom of spending the day in fizzing Chinese fire-crackers. If we can once break the periodicity of these annual explosions the disturbance will rapidly disappear.

The Presidential struggle gets sharper week by week. There are plenty of candidates, and political parties, all seeking their own supremacy, and bitterly hostile to each other. From now until after the election the poor voters will know no peace, but will be pulled this way and that by every influence which political wire-pullers can bring to bear. The real needs of the country will be largely covered up by party needs. The newspapers and stump orators will pour out their usual turbid enlightenment. How easily and satisfactorily the matter could be arranged if all our citizens would stop using the election to procure money or office for themselves—if the whole nation would sit down and calmly ask itself who is the most honest and capable man for President, every one intending to keep on about his business as soon as the question was answered. How readily the proper person would be chosen!

CURE OF CHRONIC DISEASES.

One of the interesting and significant movements of the time is the proposal made during the past year by Dr. Henry A. Hartt, an eminent physician of New-York, for the establishment in that city of a Hospital for the Radical and Permanent Cure of Chronic Diseases, such as rheumatism, gout, bronchitis, asthma, catarrh, fever and ague, dyspepsia, affections of the skin and nervous system, chronic congestions of the throat, spine, joints, and of the liver, kidneys, lungs and other internal organs. The Hospital is to have every facility, in addition to other methods, for the use of water in all its forms, medicated and unmedicated, the hot-air bath, rubbing and passive motion, inhalation, electricity, electro-magnetism, galvanism and physical training.

The class of diseases which it is proposed to treat in this Hospital is not generally admitted into existing hospitals. Dr. Hartt claims to have devoted particular attention to them for many years, and believes in their curability in a large proportion of cases. He has had very remarkable success in effecting cures of this class of diseases, and has won the confidence of many of the most celebrated and trustworthy of the physicians of New-York, and their sympathy in the establishment of such an institution. He is now enlisting the coöperation of the clergymen, medical faculty and benevolent capitalists of the city in the work. The institution he intends shall afford the best opportunities possible for the most thorough study of the diseases in question, and in it all the facilities which modern science can command will be brought to bear for their entire and permanent cure.

Dr. Hartt is not only a member of the regular medical profession, but also a bold and original thinker and investigator, and a man of broad sympathies. In an address a few months since on the subject of the Hospital to the medical fraternity of New-York, he told his professional brethren that

"The time has come when they should assume their true attitude, when they should apply to their science the motto of the immortal Shakspere,

"'Books in the running brooks,
Sermons in stones, and good in every thing;'"

and when as the undisputed successors of the apostles of medicine they should peremptorily claim that every remedy, appliance and instrumentality, from whatever department of nature or art they come, whether discovered by the learned or the unlearned, whether presented by the hand of savage or of sage, whether wrought out in crucibles and retorts or manufactured in the work-shops, whether derived from the wilderness or the meadow, from the mountain or the rock, from the ocean, or river, or fountain, or from the mysterious powers of the air—all belong by an indefeasible right to them; and that they are bound to employ them separately or in combination under the direction of common sense and medical knowledge for the benefit of suffering humanity. * * * * And if in the spirit of the age in which we live, they would go still further and 'casting down the middle wall of partition,' affirm the equal right of all thoroughly educated medical men, and trust to the power of free thought and free discussion for the correction of error and the advancement of truth, I feel assured it would not be long before homeopathy and eclecticism, as distinct schools, would disappear, and there would be a general union and brotherhood over which the whole earth would have reason to rejoice."

Dr. Hartt's estimate of the qualifications needed in conducting such an institution as proposed he nobly expresses as follows:

"The treatment of chronic diseases requires a peculiar mental and moral constitution, and it would be just as impossible to find in every physician a man adapted to this particular field as it would be to find in every clergyman a brilliant orator, and in every lawyer an able jurist, in every scientist a profound logician, or in every student of literature a magnificent poet. The grand qualifications for this sphere of labor, are grit, patience, energy, and the irresistible magnetism of unconquerable faith."

We said this project of Dr. Hartt is an interesting and significant sign of the times. It is more. It is the inauguration of a movement of unspeakable importance. It is part of the great health revival which was begun 1800 years ago in Palestine, which is now reäppearing, and which will yet rise into universal sway and conquest wherever religion and the name of Christ are known. The stronghold of disease in human life is in its chronic forms. It is these that are wearing out the energy of the race, weakening and predisposing it to all kinds of acute and temporary evils. There is but little doubt that if men could rise into knowledge, power and inspiration to successfully deal with chronic diseases in their protean forms, that the minor and acute kinds of disease would disappear with them. The strength of chronic diseases is in their universality and in their *prestige*. They have gathered to themselves during the ignorance and sin of a thousand centuries the reputation and claim of *incurability*. But this reputation and claim are a bubble and a sham. Christ proved them such 1800 years ago. Men of vital faith in the living God have proved

them such in all ages. Men of science and faith, such as Dr. Hartt, in this age are beginning to question, investigate and prove them such. All honor and success to such men! They are working in the line of the next great march in the war for health and immortality.

[Editorial Correspondence.]

A Model Manufacturing Village—A Band of Brothers—their Noble Leader and his Noble Life.

South Manchester, Conn., May 26, 1876.

If it were ever appropriate to call any place after the name of an individual then should this village be called Cheney or Cheneyville; for to the Cheneys—a band of brothers—and especially to Ward Cheney, is its great prosperity due. Evidences of their enterprise and liberality are seen at every turn. The churches, the schools, the libraries, the hundreds of dwelling-houses, always neat and often artistic, erected for their workmen; the public fountain, the cement sidewalks, the gas-lighted streets, all proclaim that their purpose has not been simply to get the greatest profit out of their workmen. They have sought to surround themselves with happy and intelligent laborers, and they have succeeded. I doubt whether another manufacturing village can be found in the world, where the signs of good order, temperance, thrift, intelligence and contentment are so abundant. I question even if Owen's famous New Lanark would in these respects compare favorably with this New England village.

South Manchester, or Cheneyville, as I prefer to call it, has been built upon the wages' system, and its founders and present conductors would doubtless affirm that they had been uninfluenced in their operations by any thing akin to Socialism; and yet no one can fail to discover that they have been actuated by the same spirit which has given rise to most Socialistic experiments. If the term Socialism should be made broad enough in its signification to include all forms of mutual help, involving combination and brotherhood, as urged in a recent No. of the American Socialist, then may it reckon Cheneyville among its glorious fruits.

It is interesting to learn that the Cheneys, who now employ more than a thousand hands in this village, not to mention their establishment in Hartford, and whose property is estimated by millions, had the smallest beginnings—had in fact to borrow money and run in debt to start their first little factory of ten-horse power. Any attempt to formulate the causes of their prosperity would of course be imperfect; but three things may be set down as prime factors of their growth;

1. *Their Harmony.* The Cheney brothers, though men of strong individuality, have found a way to work together—to agree; and to bring their children and children's children under the same harmonizing influence which controlled them at the beginning; until now there are fifteen stockholders in the firm (all but one bearing the name of Cheney), and eighty Cheneys in the village!—all more or less personally interested in the same grand enterprise.

2. *Their Superior Character.* The original Cheney brothers were all intelligent, broad-minded men; and the same is true, I am told, of the second generation. There is nothing small and miserly in their make-up, and nothing sectarian. They take an interest in every thing favoring improvement, and yet refuse to ride any one's hobby. They are not nominally religious, and yet contribute generously to all religious projects that commend themselves to their judgment. They help the Methodists build up their Zion, but they aid the Catholics as well, and maintain religious services in their own Hall, securing in their turn the best preachers of all denominations. By such methods the Cheneys hold the respect of all classes; and you might spend a month here without hearing a word to their discredit, unless you fell in with an over-zealous sectarian, or some one who had been foiled by them in his attempt to cater to the profligate.

3. *Their Worthy Leader.* It is no disparagement to the other brothers to say that Ward Cheney—the sixth child of a family of eight—was their leader and inspirer; and that he more than any other, and perhaps all others, is to be regarded as the founder and builder of Cheneyville. Scarcely two months have passed since his death, and his praise is on every lip. Ask any man you meet who is specially to be honored for this beautiful village, and he will launch off into praises of Ward Cheney: he was a peace-maker; he was public-spirited; he looked after the poor; he cared for his workmen; he gave the land for such a church; he built that schoolhouse; he endowed that library, etc. Of course the brothers all deserve credit for these things, yet they themselves will tell you that to him belongs the chief praise. All accounts agree that he was a man of rare executive abilities, great power of endurance, and at the same time sympathetic as a woman. These qualities made him a practical philanthropist—interested in improving the conditions of all classes and especially of the workers. He could not help using his means for their comfort and improvement, and finding happiness in so doing. He became a father to them. It was his boast that three generations of his work-people were seen at South Manchester—the skilled operatives whom he had brought hither, their children and their grandchildren. It was said to be his constant delight to make them comfortable, intelligent, happy.

"Ward Cheney," says the Rt. Rev. Bishop Clark, "was as upright and honorable as he was energetic and persistent. The thought of any thing mean or sordid or fraudulent was never associated with his name. To say that 'his word was as good as his bond' is only to repeat what every body knew: it was much better than many men's bonds are to-day. In his business relations he practically solved the vexed question of 'the adjustment of labor and capital;' and he did it by identifying his own interests with those of the persons in his employ, and by making them feel that their interests were identical with his. Where in all the land, where in all the world, can you find a manufacturing village, in all its appointments, superior to South Manchester? Here men and women and children find not merely a roof to shelter them, and food and raiment to keep them alive, but every thing is done to make life desirable: here are pleasant and attractive homes, with flowers and gardens; here are parks and fountains and churches and libraries and reading-rooms, and all varieties of wholesome amusement; the money which the laborer earns for his employers is in a good degree expended for his benefit, and as a matter of course peace and good-will always prevail.

"If there ever was an unselfish and generous man, it was Ward Cheney. Strong in his will, inflexible in his convictions, he was gentle as a woman in his sympathies, and as much at home in the sick-room, and just as serviceable there as he was in the office and counting-house. When others shrank from contamination, how kindly and assiduously he ministered to the necessities of the sick and the dying, and laid the body, which others were unwilling to touch, in the grave with his own hands."

Another thus sums up the noble career of Ward Cheney: "One of a large family, brought up in the narrow ways of the old New England farm, he has, in connection with his brothers, made the old homestead into the thing enthusiasts dream of, becoming by persistent energy and the wisest common sense and the noblest unselfishness, not only the head of a large and prosperous establishment for the manufacture of Silk, but the founder of homes, the creator of order and intelligence and beauty, making all the sharers in his prosperity, and proving that a mauufacturing village may be an earthly paradise; that labor and capital, like lion and lamb in the blessed time, may lie down together, and, like righteousness and peace, may kiss each other. This manufacturing village, this old homestead farm, is now a beautiful park, nowhere a fence, the dozen or more residences of the brothers and their children models of quiet refinement and taste, while scattered over a wide area are the cottages of the workmen, of various architectural design, and various size, each with its inclosed garden. Schools, a large Hall, with lecture-room and library and other conveniences, provided for the operatives, and preaching by the leading men of all faiths, free to all who choose to enjoy them, with churches builded in part by their liberality, prove the broad wisdom of this band of brothers.

"Ward Cheney was a philanthropist without knowing it. While philanthropists were talking he was achieving; against their platforms and resolutions stood his deeds. They argued, contended, lost temper, lost hold, while he silently *did.* They stood gaping at problems; he quietly solved them. If any thing unpleasant needed to be done, and others hung back, he went and did it, while sweet and gracious charities were the daily blossom and outgo of his life."

Will the beneficent spirit of this remarkable man continue the controlling influence in this village which he did so much to create? Time alone can of course fully determine; but present indications are all favorable. The intelligence and liberality of those who remain, their respect for their lost leader, their personal interests even, will all conspire to effect this desired result.

To me this village is a powerful sermon, preaching brotherhood, unity of interests—declaring by deeds, which speak so much louder than words, how blessed is agreement. The Cheneys have not carried their agreement to the point of identity of interests, even among themselves, much less with their workmen; and yet their village is a paradise compared with thousands of other villages wherein no such brotherhood-combination exists. Conceive for a moment that the interests of the Cheneys were perfectly identical, and that their fourteen hundred operatives were each personally interested in the affairs of the company, all one in heart and purse: who shall describe the results? But that is looking a long way ahead; let us rejoice in the achievements of the miracle-working principle of agreement as seen in Cheneyville and other places not yet dreaming of the heaven of Socialism.

I would rather have been Ward Cheney than General Grant or the next President. W. A. H.

WHAT ARE THE RESULTS?

Some of the newspapers complain that the results of Moody's and Sankey's labors in New-York city are not what were promised in the early stage of the revival. They want to see the evidence of the conversions wrought, in the actions and character of the people. The *Sun* says:

"The old evils and deviltries still abound as before, and wrong-doers are as rampant as they were. The returns of crime show no diminution. The dens of drunkenness and immorality draw their usual crowds; the sham of hypocritical professors still generates in their practices; and multitudes of men destitute of integrity still hold their heads above the pews of the churches."

Whereupon the daily *Evening Post* of San Francisco adds:

"Practical men who were looking for something substantial—some permanent reform in vicious society—something that would strengthen the power of faith and conscience to govern the actions of men and relieve the strain that sin puts the law to—are utterly disappointed, and pronounce the revival a failure.

"Spasmodic religion has never been reliable for solid and permanent reformation. These spurts of godliness have in the main been melancholy failures, contributing more to the scandal than to the credit side of Christianity. In these busy and matter-of-fact times men do not in great masses change suddenly from sin and crime to virtue and godliness. Miracles like that at Pentecost and the conversion of Paul are recorded only once in centuries. And though we often see whole communities thrown into a state of religious excitement bordering closely upon the insane and the miraculous, it don't last, and the return of a sober reflection generally brings a reäction accompanied by self-condemnation, doubts and weakened faith, which point the way to infidelity and atheism. Even as an amusement and relaxation, the average "revival" is of questionable morality. As a business it cannot be pronounced less than a failure. Upon close and careful investigation, we think it will be found that the real strength of Christianity, as of every thing else, issues from wise and laborious organization. It was the "regulars," and not the undisciplined militia, who wrested Europe from the dominion of paganism; and if the strong tide of modern unbelief is to be stayed and set back, the regular army will have to do it. These revivalistic builders of temporary sand-dikes only to be washed away when the enthusiasm of the hour slackens, only muddy the current still more."

There is sound sense in the idea that lasting religion, the "strength of Christianity as of every thing else, issues from wise and laborious organization." Still, revivals of religion have always been promotive of good; we cannot but hope it will yet be found that the earnest efforts of Moody and Sankey have awakened the sleepy consciences of many "sheep" who were in danger of being lost, as well as inciting to greater religious zeal the "ninety and nine" who were already in the fold.

An editorial in the *Times* of the 21st ult., contains some statements concerning a Protestant movement in Mexico, which are worthy of notice. As is well known, the Roman Catholic religion has held undisputed sway in this part of our Western Hemisphere, since it was first planted there in the sixteenth century until now. But it seems that "during the brief but hapless rule of Maximilian a large number of Bibles in the Spanish language were introduced into the country," the study of which was, as usual, fatal to the cause of Catholicism. Common people and even priests were soon led to question the dogmas of the religion in which they had been educated and to separate in heart and deed from the Roman Catholic Church. The stories told of the practical effect of the spirit of the Bible on the career of some of these converts is tragical and touching. Though the Protestants in Mexico are under the protection of the law, yet the social persecution, scorn and obloquy to which some of the more prominent and earnest converts are subjected has caused their death. The growth of Protestantism in Mexico is slow but sure. As yet there are only about "fifty small congre-

gations in the whole country, all of them composed in a great measure of the poorer classes." These will probably ere long have a Bishop consecrated to them "by the authority of the House of Bishops of the Protestant Episcopal Church in the United States," thus making of them a regular ecclesiastical organization, —"remarkable," adds the *Times*, "among the national churches of the world as being in no way the fruit of missionary labor, but as having sprung spontaneously from the native mind, quickened into action only by the reading of the Bible in the native tongue."

THE WALLINGFORD TURKISH-BATH.

NOTE FROM THE SUPERINTENDENT.

A PRINTED announcement made by the W. C. Printing Co. that the Turkish Bath would be closed except three days in a week, "in consequence of the disappearance of the fever and ague, and with it, of much of the patronage that has heretofore supported the Bath, elicited the following jocose remark from one of the patrons of the Bath: "Your people ought to learn a lesson from this experience and not do your work so well." You have cured folks up so that they *stay cured, and so have spoilt the business.*"

If we make any reply to such remarks it is, that we "spoilt the business" on purpose—that we started it with a definite purpose to do battle against the fever and ague—to spoil that principality. *That* was the great spoiler. It had spread its death-chill over every thing; the population were dispirited and disheartened, and every business interest was benumbed and depressed by it. Our job was to take off, if possible, this incubus—to drive this "hideous demon from the field." Have we done the job? The jokers tell us that we have done it *too well*—that we have "killed the goose that laid the golden egg" for us. Well, let that pass. We are content, and more than content. We are willing now to put the Bath into other hands, with all the prestige, patronage and good will that we have gained, and let them establish it nearer the center of population in this vicinity, and make it as luxurious and popular as friends and capital can do it. We consider that our experiment, attended with so much success, would be worth not a little to whoever might embark in such an enterprise, and establish a well-appointed Turkish-Bath. The Bath has gained a very hearty constituency in this whole section of country. Many of its patrons regard it as the Providential means of saving them from the grave and giving them rest and comfort. Not only the fever and ague victims have been cured by the Bath, but its blessings have reached many, as their testimonials show, who were afflicted by other of the ills to which flesh is heir. If we have done our duty faithfully, who is ready to take up the good work when we lay it down?

W. H. W.

IS INTEREST LEGITIMATE?

EDITORS AMERICAN SOCIALIST:—What many men say, "Thank God I am not like other men," is not, perhaps, so much to be deplored after all. It seems to be the order of nature that our thoughts as well as pursuits should be diversified. The scientist who should direct his studies to every branch of science could hardly expect to excel in any. It has passed into a proverb, "Jack at all trades and good at none." But while it is an accepted fact that one man can only expect to attain eminence by applying himself to one thing, we do not the less hesitate to express our opinions of the hobbies of our neighbors, and this may perhaps, be a sufficient apology on my part for wishing to criticise some opinions expressed in your paper on the money question.

I am inclined to the belief that a large majority of the people seek the good of the human race; and most of us would be willing to make great personal sacrifices for that purpose if we could only be convinced of their utility. Among reformers, some believe in Communism, some in Socialism, and others are prepared to go no farther than Coöperation. In fact, though the principles of all these are so near alike that it is difficult to discover where one begins and the other ends, yet the advocates of one are not unfrequently the violent opponents of the other system. I do not say that this is wrong, or that it should be changed, for it seems to be obeying the order of nature, and doubtless accelerates the speed of reform by paving the way gradually for the mind to accept new ideas. Many reformers believe that land monopoly lies at the bottom of our social wrongs; others believe our money system lies at the root of all the social evils we suffer—and I confess myself one of them. For this reason I regret the announcement in your paper that you do not propose to open your columns to the discussion of this subject.

I notice that all your arguments criticising the article of Mr. Miller are based upon the conditions that now exist. For instance, you say, "To depress interest below its market value and put money freely into the hands of the people, is the surest way to produce extravagance and ultimate financial ruin." Now two things seem here to be taken for granted: that interest is legitimate, and that extravagance is the cause of money panics. Both of these positions I deny. I contend that interest is not equitable; not alone because it is forbidden in the Bible, which many accept as authority, but because it is not just to the people. It is a device contrived to enable one man to live by the sweat of another man's brow. If we were to adopt the same principle into our domestic circles it would soon end in a domestic rebellion, and it violates the fundamental principle upon which your Community is founded. It is true this wrong upon the people has grown hoary with age, but it will not do to say the idea of its abolition is utopian; for an older wrong—chattle slavery—that involves the same principle has been abolished all over the civilized world; and if this principle has not been vindicated by the abolition of slavery in our own country, we are not paid for the powder wasted either in a national or a humanitarian view. But while we say it is not right that the slave should be compelled to labor to support another in idleness, we should not forget that it is equally wrong for free men to be compelled to do the same thing.

It is assumed, I know, that extravagance is the cause of our money panics, but that rests solely upon the assertion of those who make it; and while they have never attempted to prove it, it has been abundantly refuted by many currency writers of the present day. We have had no money panics in this country when money was "put freely into the hands of the people," and not until it was made scarce, at the dictation of a congress, nearly every man of which was interested in a contraction of the currency—and that ruined the industry of the country.

Besides our own country we may cite the fact that England during the first quarter of the present century, with a redundant currency, had no panic until the volume of currency was curtailed. The same fact may be noted in France, now. That I know has been imputed, but falsely, to the economical habits of the French people. The Germans are not less frugal and saving, and Germany is suffering from a money panic, while France is not.

Having as it appears to me overturned the basis of your arguments it would be useless to pursue them in detail. But I wish to state what to me seems to be self-evident. The great majority of the people are cheated of their just rights by this device of interest. If we were to abolish it, every man and woman would receive all the profits of their labor, and when those who now live upon interest had consumed all their wealth, they too would be compelled to go to work. This is also one of the fundamental principles of your Community.

If we will reflect a moment we shall be able to perceive how flagrant is the outrage that has been perpetrated upon the American people in this matter of finance. Paper money has been authorized to be issued by our legislatures. If the Government had exercised instead of delegating this power, it would have been clearly wrong for it to have charged interest except for revenue. But then it would have been for the benefit of all, and not as now for a few. But what did our Government do? Instead of issuing money which was needed to develop our industries, and which we could not do without, this privilege was conferred upon favored individuals—a franchise that permitted a few to collect interest upon what they owned. For every note they issued was a debt incurred. If without this legislative authority these people had issued their notes, they would have had to pay instead of receiving interest upon them.

Nothing can be clearer, then, than the fact that the issue of bank paper is a flagrant wrong upon the people and a desire to rob them of the produce of their labor. No wonder the bankers grow rich while the people grow poor. Yours for the right, C. B. SMITH.

San Francisco, California.

The editor of the Waterbury *American* has been to the Centennial, and writes the following notice of the New England log house, which lies back of the woman's pavilion, and about equally distant from the agricultural and horticultural halls: "This building was originated by a Boston lady, and is constructed of logs, lapping at the corners in approved style. This is the only place on the grounds where every thing is of the past century. Over its open fire-place hangs a rifle, while dried apples, squash and corn are strung from the unplastered rafters. The attendants are attired as were our grandmothers, and sit in chairs such as they used. In the chamber is a bed with curtains, the small desk John Alden brought over in the Mayflower, and a chair made for Governor Endicott. In the kitchen is the cradle in which Peregrine White, the first white child born in New England was rocked, and a clock, the first brought into Andover, Mass., probably 400 years old. The lover of antiquities can find no rarer spot."

Quiz.—What is the best diet for Communists?
Quip.—Peas and Hominy.

PUBLIC MORALS.

[From the Christian Statesman.]

The Rev. Ira C. Billman has writen a striking article on "Suicide," which we find in the *Church Union* of the 11th ult., and from which we make an extract worth pondering. Starting from the declaration which he aims to establish by a long course of reasoning, that there is no obvious solution for the great increase of suicide in modern times as compared with earlier days, he proceeds as follows;

"The contempt of human life, that is growing more and more on the age; that shows itself in suicides and homicides almost without number, reaches back and has come upon us from our ancestors; "I am a just God, visiting the iniquities of the fathers upon the children unto the third and fourth generations."

It is too late in the history of our nation to question the doctrine of hereditary transmission. Here for once there is universal agreement. Tendencies, dispositions, are put over from parent on to child.

"And now what? Are the oracles dumb? No! To our inquiry they manifest plainest revelations. We here border on the concealed rocks, where the nations have perished in awful shipwreck. "For it is a shame to speak of the things done of them in secret." And yet our time has come to speak or perish. Who knows but that the next fatal stroke may fall in his own home. There are things that, though they bring a blush to the cheek, *must* be said—said up and down the land—said once, said if needs be, a thousand times.

"In any luxurious state of society, where pleasures are so numerous and so sought after that parents fight against and utterly hate the infant life that would interfere; where children come, if at all, as unwelcome intruders; what if in after life they be found to hate and loathe the life their parents did before, and by inherited dispositions be ready on any trifling occasion to throw aside the accursed thing? *It cannot be otherwise.* A destructive type of national character is thus formed, reckless of human life. But do the facts so warrant?

"In the early days of the old republics and empires, when citizens were in demand to grow a nation, the children were at premium, no suicides ever occurred. The same is true of the Jews. What was regarded as the greatest curse is plainly written in the Bible. Children were a treasure. And every mother looked down into the face of her child, if possible to discern the traces of the coming Messiah. Among such a people, suicide was impossible until children had become a burden. This would hold good of the early days of our own and every other country, when the old-fashioned family flourished. And we are ready for the assertion, that before God, there never was suicide committed by any who was welcomed and wished for according to the earliest prophecy. It is this hatred of raising children, that hath wrought the horrid result.

"The conclusion is now inevitable, that the suicide *is* a monomaniac. His weakness is in the air and in the blood. Sane on every other point, he cannot be trusted with his own life. And yet it does not follow that he is beyond the bounds of responsibility; no more is the drunkard who is drunkard born, or the chief who has inherited long fingers.

We have faith in the substantial virtue of the mass of mankind that it needs to be only indicated in order to a general correction of the evil. And this by God's help, must be done.

There is no way to obviate a difficulty unless we distinctly apprehend it. We feel that we have here given the right reason. And the truth, though a delicate one, can be kept secret no longer.

"We must get this explosive sentiment under the foundations of the corrupt and dangerous iniquity, if it blow the roof from a thousand steeple churches and scatter their fastidious worshipers with scarred and riven visages to the four winds of heaven. The axe must be laid at the root of the tree. The way to master evil is always to get behind it. The way to arrest the reckless spirit of murder is to begin at the very origin of life and intone the blood of infancy with a proper moral sentiment of self-preservation. Touch life's foundations with a healthy sentiment, moralize the the blood, and in the strength of that fire of the soul which is exhaustless, because eternal, posterity will be most surely born above suicide."

PRODUCTION OF PAPER IN THE WORLD.—The total population of the globe being reckoned at 1,300,000,000 inhabitants, it is estimated that of this number 370,000,000 do not know the use of paper or writing. 500,000,000 of the Mongolian race use a paper made of stalks and leaves of certain plants; 10,000,000 use wooden tablets; 130,000,000—including Persians, Indians, Armenians, and Syrians—use paper made of cotton; while the remaining 300,000,000 use paper such as is manufactured in Europe. The total annual consumption of this latter is estimated at more than 1,760,000,000 lbs., or an average of about 6 lbs. a head. In the manufacture 198,000,000 lbs. of woolen refuse are used, and 796,400,000 lbs. of cotton, without reckoning cloth, straw, wood, &c. Paper is manufactured at 3.800 mills; the number of hands is 90,000 men and 180,000 women. The product is distributed as follows:—299,200,000 lbs. of letter-paper,

897,600,000 lbs. printing paper, 328,200,000 lbs. of paper for hanging, and 199,000,000 lbs of pasteboard and various papers. The manufacture of useful articles out of papier-mâché, etc., is likely to develop this branch of industry still further.—*Capital and Labour.*

In reference to the late Salonica trouble the official account says, "that a Christian girl who had embraced Islamism had come to Salonica by railway, and was thus being conducted, 'according to custom,' to the house of the Turkish Governor. On the way thither the procession was attacked by about 150 persons under the order of the United States Consul. The girl was taken from the charge of her Mussulman escort and carried to the house of a neighboring Christian. If this rescue was really effected at the instance of the United States consul, it is probable that some suspicion rested on the genuineness of the girl's conversion. It is scarcely possible that an American official should have made himself the exponent of Christian dislike of apostasy unless some charge of abduction from parents were associated with it. If we suppose that the girl had been persuaded to leave her father's house and that her friends, being powerless to retain her in their own village, had sent the news to Salonica, it is conceivable that it might have been presented to the United States consul in such a way as to suggest one of those high-handed acts of intervention to which the representative of a Great Power occasionally resorts in the Eastern countries. The rioters who murdered the French and German consuls would not trouble themselves about the precise shares which compulsion, persuasion, and free will had in bringing about the girl's change of religion. * * * * * * The Mussulmans marched to the governor's house to insist upon the girl being brought there, and while the governor was considering what answer to give, they waited in a neighboring mosque. At this point the narrative again becomes obscure. It is not said why the French and German consuls entered the mosque, if they did enter it. It may be supposed however, that they thought the intervention of the representatives of two of the chief European Powers would be accepted as some guarantee that the girl would be fairly dealt with. Instead of this the presence of two unbelievers in the mosque seems to have increased the anger in the crowd. No troops were at hand, and the efforts of the governor to protect the consuls were unavailing. The mob wrenched bars from the railings of the mosque, and beat the consuls to death with them. The arrival of some troops prevented the riot from extending, and according to the telegrams, the guilty, or some other, parties are in custody."—*Pall Mall Budget.*

SCRAPS OF CORRESPONDENCE.

Dear Editor:—Your last, No. 8, came promptly, and is very good. "Outflanking Bad Habits" is admirable, and shows the great, and possibly the *only* cure of the *mighty* power of tobacco. I hope this can be followed up in a way to convince women of "woman's rights," and man of his terrible abuse of her tame and passive submission to a worse evil than any lack of political equality, to say nothing of his *self-abuse* and his crying sin against his unborn posterity!

While I am forever an enemy of that vile thing, I am yet of man,

A Friend.

Editor Socialist:—I have a couple of new houses capable of holding together twenty people, six minutes from a depot on Long Island, but fifteen miles from New-York. The houses adjoin a tract of 35 acres, sixteen of which are under cultivation. The rest have lately been in wood, and the soil is yet unbroken, but can quickly be prepared for crops. A branch railroad takes passengers to the ocean in ten minutes. I should be pleased to see a Community make a beginning in my houses. I would charge them no rent at present, and would meet their views in every practicable way, if they were reliable and industrious people. Any communications addressed to box 3396, New-York, will be promptly answered.

Thos. M. Newbould.

THE "LOAN COLLECTION."

In these days of Centennial glorification and big display of national wealth at Philadelphia, we hear of another "international" exhibition in London of quite a different character: more restricted perhaps, than any previous exhibition, yet in many respects of more real value to those who wish to *study* the world's progress in science and art than any of its more pretentious predecessors. We refer to the "Loan Collection of Scientific Apparatus," which was formally opened to the public on Saturday, May 13. The purpose of this exhibition is to show by comparison the vast progress made by science since the days of Galileo, Newton, Rumford and Wollaston. The idea was not to have merely an *exhibition* in which curiosity-hunters and pleasure-seekers would while away a few hours in careless saunterings here and there, but to make an illustrated *history* of science up to the present time; to collect from the different work-shops and museums throughout Europe the various appliances and apparatus in every department of science, from the first crude methods used by man to question nature, down to the splendid masterpieces of mechanical skill and cunning devices which are now to be found in our modern schools, colleges, work-shops, and in fact every department of human interest.

A year or so ago the Lords of the Committee of Council on Education, called in consultation nearly three hundred men of science at home and abroad, and laid before them the plan of making a representative collection of this description at Kensington. The scientific world responded with alacrity, and the result is every way gratifying to the projectors. The collection occupies fourteen galleries at Kensington, and the number of exhibitors, governments, societies, departments and individuals, amount to about one thousand, displaying all together nearly fifteen thousand objects arranged under 4,576 heads. The collection is divided into the following classes: Educational; Applied Mechanics; Naval Architecture and Marine Engineering; Lighthouse Apparatus; Magnetism and Electricity; Arithmetic and Geometry; Measurement; Astronomy and Meteorology; Geology, Geography and Mining; Biology; Chemistry; Light, Heat, Sound and Molecular Physics. Among the most interesting features of the Collection are the original apparatus with which noted discoveries were made. The Italian Government has sent the relics of Galileo; from the Netherlands is sent the first compound microscope made by Janssen in 1590. In one room is displayed the original Magdeburg hemispheres which in 1654 Otto Von Guericke exhibited before the Princes of the Empire and the foreign Ministers assembled at Ratisbon; a force of twenty-four horses, twelve pulling each way, being insufficient to separate the exhausted hemispheres: here also are seen the first stereoscopes and kaleidoscopes made by Brewster; the first photograph by Sir J. Herschel; also the second daguerreotype by Daguerre, in 1839. The apparatus with which Dalton carried on his celebrated researches are shown, together with the pneumatic trough of Black and the crude apparatus used by Cavendish, Davy and others. The first microscope made and used by Leeuwenhoek; the complicated series of apparatus by Marey, for illustrating the phenomena of animal locomotion and other physiological movements. In the section of Applied Mechanics are to be seen the models of James Watt, together with the crude engines of those early days, including the famous old "Rocket" locomotive engine built by Stephenson, in 1829. In all of the different departments are shown the very latest discoveries and inventions, so that a person can see almost at a glance the progressive improvement and gradual development toward perfection in almost every machine or form of apparatus with which we are acquainted.

CHOWDER.

Von Bulow is about to return to Europe.

The Turkish insurgents now demand independence.

522 houses were injured by the Jersey City explosion.

A dictionary of words of disputed spelling is proposed in England.

The new title, "Empress of India," has already occasioned legal difficulties.

Mr. Manton Marble has retired from the *World*, and Wm. Henry Hurlburt is now editor.

Considerable revival interest in Vineland, N. J., under the preaching of Rev. E. P. Hammond.

The progressive Jews of New-York propose regular Sunday meetings for lectures on social and ethical matters.

The price of cotton goods in England is lower than it has been before for 30 years except on two brief occasions.

The largest map of the United States ever published has just been completed. Size, 13 by 20 feet. Scale, 15 miles per inch.

The Presbyterian Assembly of Brooklyn is taking active measures to bring about fraternal relations with the Presbyterian Church South.

Winslow is remanded for eight days more. The British Press is somewhat disposed to support the position taken by the United States.

The Schenck investigation results in a verdict condemning his connection with the Emma Mine, but acquitting him of fraud or fraudulent intentions.

Orange Free State makes a creditable display at Philadelphia. It is a little republic in South Africa inhabited by 75,000 Dutch and 25,000 Kaffirs.

The Softas require the Sultan to deposit $25,000,000 in the public treasury, establish a national council, and appoint a European as minister of finance.

It is proposed to erect on the Centennial grounds a "Commemorative Forge where swords will be turned into plowshares and spears into pruning-hooks."

The ventilation of the New-York Court House has been so defective that five Judges have at one time been partly disabled from attending to their business.

A pet dog in Newark inflicted a bite on each individual of a family of five before it was discovered he was mad. One person died. The dog was of the Spitz breed, which is said to be peculiarly subject to rabies. They must be treacherous pets.

The Bostonians express astonishment at the rapid improvement of Anna E. Dickinson in her play, "A Crown of Thorns." She evidently knows how to take criticism. Her career of two weeks was a financial success.

The Alpha Delta Phi Society, on May 24, laid the corner-stone of a memorial Hall on the campus of Hamilton College. The Hall is named after Samuel Eells, a graduate of this college, and founder of the brotherhood. His aim was to "plant in the college a family life, a home, with the encouragements and restraints of the family in the home."

On Saturday, May 27th, the Delaware, Lackawanna and Western Railroad Company changed the gauge of their road from six feet to four feet eight and one-half inches. 2000 men were required; several gangs of track-layers being furnished by other companies. After their connections with Western roads are completed they expect to compete with the trunk lines.

The fiber of the Brazilian silkworm is said to be stronger and more lustrous than that of the Asiatic worm. It has adopted an improved method of winding its cocoon, so that the death of the worm is not required to make its thread available for manufacturing purposes. This enterprising worm also yields three crops to one of its Asiatic "competitor."

ANSWERS TO CORRESPONDENTS.

To A. S. H.—Yes, you are correct in your understanding of the facts in regard to Benjamin Thompson (Count Rumford). He was accused of Toryism, and though he indignantly denied the charge and demanded proof (which could not be produced), he was forced by popular prejudice and official jealousy to leave his native town and finally the country. He afterward became intimately connected with Governmental officials in different parts of Europe, where he achieved great renown from his scientific discoveries and philanthropic reforms. He was one of the founders of the Royal Institution of Great Britain. Rumford's greatest discovery was in regard to the non-materiality of heat. He died near Paris, in 1814.

To C. B. S.—If you wish to preserve an article you send to the press, you had better take a copy of it. Most newspapers do not undertake to return rejected communications. It is work enough to read them over and put them in the waste basket. An editor must be left free to take the material for his paper as seems to him in the interest of his readers, and should not be subjected to the labor of corresponding with every contributor.

"I have had quite a controversy with one of my neighbors on the subject of the origin of petroleum. He insists that it is entirely of vegetable origin, while I hold that it is derived from the animal kingdom. Which is right?"

Both. "The first theories in regard to the source of petroleum were, that it was from a very gradual distillation of bituminous coal found in the vicinity. This belief was strengthened by the fact that some varieties of coal yield large quantities of similar oils on distillation. Other authorities have ascribed a vegetable origin to petroleum; but most authorities agree in attributing it to both vegetable and animal agencies. The oil-bearing rocks are of nearly all ages from the Lower Silurian up. They occur most abundantly in shale and sandstones, also to some extent in limestones."

"Among your late 'Answers to Correspondents' I noticed a reference to the society called 'American Union of Associationists,' with Horace Greeley as President, and the names of now prominent journalists among the directors and managing officers. I should like to know more about this society. 1. Who was its founder? 2. What were its fundamental principles? 3. How long did it continue in existence?"

1. William Henry Channing was the chief-engineer of this movement, which was really a final effort to galvanize expiring Fourierism into new life. 2. Its principles were based upon "Universal Unity;" its order of society involved a system of *Joint-Stock Property, Coöperative Labor, Association of Families, Equitable Distribution of Profits, Mutual Guarantees, Honors According to Usefulness, Integral Education,* Unity of Interests. Among the resolutions offered at the meeting for organization we select the following sentiments: "*Resolved*, That it is our hope and trust, as it is our prayer, that the *Kingdom of God* will come, and his will be *done on earth* as it is in heaven; that it is our wish and aim to cherish in the hearts and embody in the acts of Communities and individuals, the Spirit of Christ, which is Love. * * * And that we look with joyful confidence to a time, near at hand, when the Doers of the Will of God shall be made at one with their Heavenly Father and with their Brethren, in a Holy, True, Loving, Universal Church." 3. This was the beginning of the end. Brook Farm had suffered a heavy loss from fire, and already the signs of dissolution were multiplying. A year or two saw the last of this society, which never developed much beyond these few preliminary meetings. The whole movement was apparently "turned under," to use an agricultural term; but there are signs that it has since sprouted and is growing vigorously.

"How do you manage to stretch your carpets so well? A friend of mine lately visited your beautiful home and noticed how well your carpets were stretched; true and even in every part of the room. I have ever so much trouble in getting my carpets down to suit me; shall feel obliged if you will please tell me how you do it."

We had trouble enough, until we secured one of those cute "Yankee" inventions called the "Excelsior Carpet Stretcher." It is manufactured in Chicago and can be had by addressing the Excelsior M'fg. Co. of that city. It is a genuine labor-saving affair and no mistake. It does the work rapidly and well, and does not injure the carpet.

To L. T. C.—Yes, we know something about those little rubber balloons you describe. We bought one once with the understanding that it would continue in an inflated condition for an indefinite length of time. It collapsed on the second day. We tried to inflate it with hydrogen gas generated in an immense glass carboy. In our haste and enthusiasm we brought an open light near the stream of gas, forgetting all about the peculiar nature of a mixture of hydrogen and common air. A terrific explosion was the result, blowing every thing to pieces, and ourself out of experimental chemistry for *one* while. *Moral.*—"A little knowledge, is a dangerous thing," especially when combined with a little carelessness.

"What practical connection did Horace Greeley have with socialistic experiments?"

Although Mr. Greeley's name appears quite prominently among the organizers and pioneers of the Fourier epoch, from 1842-9, we cannot find that he ever became a *resident* member of any of the Associations with which he was connected. Of the Sylvania Association he was Treasurer; of the North American Phalanx he was Vice-President and Stockholder. Of the whole Fourier movement he was an earnest champion and ardent defender. No man did more to bring Socialism prominently before the public than Horace Greeley; and though he failed to establish a successful society, the work he did, and the example he set, will never be lost.

To "Kar Bonn."—The "rend-rock" powder you inquire about, which made such a noise in Hoboken the other night, is simply a preparation of nitro-glycerine. On account of the liability of pure nitro-glycerine to decompose and explode, many attempts have been made to combine it with other substances, and so diminish the danger. "Dynamite," "Dualine," "giant-powder," "rend-rock," etc., are different forms of the same explosive, nitro-glycerine. And their explosive value depends upon the ease and rapidity with which nitrogenous compounds decompose or "explode" under certain conditions.

To "Hypatia."—You will find quite a full account of Cyril, Bishop of Alexandria, in the first volume of Milman's History of Latin Christianity. Several of the characters in Kingsley's story of "Hypatia" are also mentioned by Milman—Cyril, Hypatia, Orestes, Heraclian, Count of Africa, Augustine of Hippo, and others.

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